

THE CHAUTAUQUAN

A WEEKLY NEWSMAGAZINE



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THE CHAUTAUQUAN

A WEEKLY NEWSMAGAZINE

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CHAUTAUQUA PRESS

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FRANK CHAPIN BRAY, Managing Editor

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CHAUTAUQUA INSTITUTION

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Editor's Desk

Readers say:

New York City.—I have taken the magazine for 22 years. For a few years I almost gave it up because I did not think it up to its old standard. Since you are publishing it in its new form, I think it greatly improved again.

Belleville, New York.—After some delay in the mail I am in receipt of the three Weekly Chautauquans. I like it much, this, the fourth form of it since I began C. L. S. C. work in 1885.

St. Louis, Mo.—We (the circle) all like the new form of the magazine.

Pittsburgh, Pa.—I feel that I cannot do without this pleasant weekly visitor—so please send duplicate copy.

Hartsville, S. C.—I think the Weekly is a great improvement and I enjoy it and the other books very much, as I have in the past.

Ardmore, Okla.—This has been an unusually interesting year, and Chautauqua is fast becoming to me—like horses to "David Harum"—my food and tobacco.

Palo Alto, Cal.—No doubt at all you are in a better position to judge whether the Weekly serves more people better than the monthly. I am glad to be assured that you are confident that the change is one for the better.

Baltimore, Md.—I believe I will like the change to the weekly edition when I get accustomed to it.

Wellsboro, Penna.—I personally and every one in our circle that I have heard mention it are quite disappointed in the change in The Chautauquan. Before we valued it with the books and every one was saved as carefully. Now they are mixed with other papers and carried out [Why not forbid it? They are worth reading and saving.—Ed.] before we can hardly look at them. For me, I hope it will go back to its old form next year.

Des Moines, Iowa.—At first I was very much disappointed in the new magazine, but now find it a great improvement over the old, as we have something new to look forward to each week.

North Judson, Ind.—I think it was a great improvement when the magazine was changed from a monthly to a weekly magazine. I have nothing to suggest. I get much pleasure and information from it.

Fremont, Ohio.—Am very anxious to get my diploma. There is nothing like the Chautauqua work. As I look back over the last twenty years can see more and more the broadening influence it has had and what a wonderful help it has been to me.

South Boston, Mass.—Every Course I study seems to me the best yet so that as soon as I complete one am anxious to begin another. Chautauqua is a grand institution and I am proud to be one of its graduates and to belong to the higher orders with my seals.

THE CHAUTAUQUAN A-WEEKLY-NEWMAGAZINE

Vol. 72 No. 21

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Price 5 cents

HIGHWAYS AND BYWAYS NEWS PERSPECTIVE

After the War in Bulgaria: Bitter Lessons

Appeals have been issued to the benevolent and charitable of all nations in behalf of tens of thousands of starving peasants and laborers in Bulgaria. Men, women and children are famine-stricken, and many have died of starvation. This is one of the results of the war. Hard times, lack of employment, depopulation of villages, gloom and depression are among the other results in the Balkan Peninsula.

Any war, however necessary it may be, owing to our still defective civilization, involves an appalling destruction of life and wealth. But where war is really unavoidable, the cost must be faced with resignation. But the Balkan conflict was unavoidable only because the powers were mutually suspicious and jealous; because they could not agree on a plan of reform for the Turkish provinces in Europe, and because the Turkish rulers, even the progressive ones, were painfully unequal to their duties and opportunities.

Reform in the Christian provinces of Turkey was bound to come. Neglect and delay gave scheming politicians in the Balkans and in Europe their opportunity. The two conflicts followed, and now the aftermath is being gathered.

Reconstruction is slow and difficult. The Balkan nations cannot borrow money on favorable terms, and several richer and stronger nations are in the market competing for the available capital. Hence the poverty, misery and despair. Hence the unrest, the fall of ministers, the threatened change of governments.

In addition to the economic and industrial consequences of the conflict, there are serious politico-social consequences of a more lasting sort. New parties have sprung up, and with them new issues and new sentiments. In Bul-

garia, in particular, Socialists and Agrarians have appeared in force in the Sobranje or parliament. The Socialist party is second in the assembly; the votes for this party have been cast chiefly in the cities and towns. The rural sections voted for Agrarians, a new party. The opposition has 109 seats, and the government only 95, although it had expected a two-thirds majority. The opposition is bitterly denouncing the king and his former advisers; it does not see what benefit the sacrifice of 80,000 men has brought to the country. Demonstrations in favor of a republican form of government have taken place. The Russophil party is practically wiped out.

Some of the signs of discontent will no doubt disappear in time. But the better opinion is that the Balkans will continue to be a storm center for years or decades; that nothing has really been settled, and that the two sanguinary wars have merely added complications to pre-existing complications. Europe is being urged to increase her armaments because of the unstable equilibrium in the Balkans. What a vicious circle war and aggressive diplomacy have created! The lessons of the Balkans to the enlightened and pacific is that no war should be permitted in the future by public opinion, and that all questions should be settled by conference and arbitration, or by moral coercion of the great powers. If we could force peace and arbitration, armament limitation and even gradual reduction of armaments would become possible and feasible.

++

The Educational Test for Immigrants

The advocates of further restriction of immigration are certainly persistent. We have already commented here on the reintroduction of

the bill prescribing a reading test for aliens seeking admission into the country. The House committee on immigration lost no time in taking up the measure. Hearings were held and concluded, and a majority of the committeemen voted to report the bill favorably. It is very likely to pass the House at the present session. In the Senate its chances are not so good, but if business conditions fail to show a decided improvement within the next few months, the bill may be forced through, chiefly by the organized labor interests and their sympathizers. At the White House it may, however, strike a fatal snag. President Wilson once wrote on the so-called new immigration in restrictionist spirit, and during the presidential campaign he was assailed for his supposed attitude by Col. Roosevelt and other Progressive orators. But last October he expressed himself on the question of immigration in a way that, according to many, presages a veto for a bill which provides for a non-selective educational test.

The arguments against any educational test are sufficiently familiar. The ability to read some recognized language is largely a question of opportunity. In certain old-world countries illiteracy is prevalent because the government does little to bring education to the people. Illiteracy is entirely consonant with moral excellence. The sturdy, thrifty, honest, industrious peasant or laborer who cannot read may be an infinitely better immigrant than the literate or educated parasite or loafer. Black handers, firebugs and forgers are not drawn, as a rule, from the illiterate rural elements.

If, then, the reading test is not in any proper sense selective, why is it advocated? The answer is that it is proposed simply as a means of reducing immigration. That it would reduce it heavily in many instances, all admit. It might reduce some immigration 40 or 50 per cent. If such reduction has become necessary, any test will be accepted by the average restrictionist. But even among laboring men there is no agreement touching the necessity for drastic restriction. At the recent convention of the American Federation of Labor one delegate, the president of the Hod Carriers' and Common Laborers' Union, Domenick Allesandro, an Italian, made the following appeal:

"Before we came the Irish were the hod carriers and the laborers. Now they wear a star and are policemen and firemen. Who is doing

the rough and dirty work of this country? The immigrant. Surely you would not want your sons to go out and do this class of labor. Give the immigrant a chance who has had no opportunity to get an education in the old country. He will be honest with you, as a dog is with his master."

In the impartial sociological circles opinion is also divided. But it is safe to say that the majority of liberal-minded thinkers are firmly opposed to any so-called educational test for immigrants.



Profit-Sharing and Social Justice

Neither in principle nor in practice is profit-sharing new. In England and elsewhere, not excepting this country, profit-sharing schemes are in successful operation. And more of them are bound to come, first because self-interest of employers leads to the idea, and secondly because progressive views concerning industry and labor are steadily making headway.

What excited so much interest and surprise in the profit-sharing scheme announced by the Ford Motor Company of Detroit is its magnificence. It is the most liberal plan yet adopted. It gives millions annually to the wage-workers; the total this year is expected to reach \$10,000,000. The company has been exceptionally prosperous, and last year it would have had the amount just named for distribution under the plan announced.

In addition to the profit-sharing plan, the company has established an 8-hour day and a \$5 minimum wage for men. Each salaried employé is to get, as heretofore, a bonus based on individual merit. Women employées of the company have had their salaries raised and hope to be taken into the profit-sharing plan sooner or later. The company employs some 26,000 men and women, and expects to enlarge its force.

In explaining the company's action, the general manager and the chief owner, Mr. Ford, said some noteworthy things that have furnished texts for much comment. We quote the latter:

"It is our belief that social justice begins at home. We want those who have helped us to produce this great institution and are helping to maintain it to share our prosperity. Believing, as we do, that a division of our earnings between capital and labor is unequal, we have sought a plan of relief suitable for our business. We do not feel sure that it is the best, but we have felt impelled to make a start and make it now. We do not agree with those employers who declare that the movement toward the bettering of so-

ciety must be universal; we think that one concern can make a start and create an example for other employers, and that is our chief object."

As a matter of fact, there is no conflict between social justice and individual justice. Any firm or person is free to share his profits with employes, so long as it or he is able to pay normal returns on capital invested. The wage system, competition and the so-called laws of trade have nothing to do with it. There are no "laws of trade" which require an employer to "cut melons," to pay extra dividends, to keep all the profits. Much can be done under the present system for social justice, and much is being done, without legislation and without compulsion. But it would be short-sighted to claim that legislation is wholly unnecessary, and that everything should be left to the good will of employers. There are many reforms which uniform laws alone can secure; child labor laws, accident compensation laws, woman's shorter workday laws are illustrations that readily occur. Sweating and greedy exploitation must be attacked by the state. The humane employer cannot always compete with the hard and thoughtless one. Hence there is urgent need for programs of industrial and social justice. But, to repeat, within a large sphere opportunities are open and free to the enlightened and generous-minded capitalist. The widest adoption of profit-sharing, liberal pension schemes, insurance schemes, good factory conditions, safety devices, conciliation and arbitration boards to prevent strife—these reforms are entirely possible under existing conditions, although, it cannot be doubted, they will greatly facilitate the transition to a better and higher industrial order.

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The Nobel Prize for a Hindu Poet

An announcement which created world-wide interest and surprise was that which stated that the Nobel prize for literature for this year was awarded to a Bengali poet, a man practically unknown to the West, or even to the other parts of the Orient. The name of the poet is Rabindranath Tagore. The committee that awarded the prize has deserved well of literature and of culture. Its choice was wise and laudable. The Hindu poet is a philosopher, a lover of humanity, a preacher of idealism and an exemplar of virtue. To know him better is to appreciate his beneficent influence and to extend it. The prize cannot be

awarded to any writer, no matter how great he may be, who is not idealistic or profoundly human and uplifting in his tendencies. When the Nobel prize was awarded to Kipling a few years ago, many wondered and criticised the committee. To many Kipling represents the apotheosis of force, of national vanity, of imperialistic aggression. Of justice, love, brotherhood, democracy Kipling never sings, although the courage and devotion of the common man, and the necessity of self-abnegation and service Kipling has frequently and eloquently celebrated in verse and prose. Mr. Tagore is a true idealist, and as true a poet. Two volumes of his poems have been translated into English and published in this country. He visited us last summer in response to an invitation of Chicago admirers of his work, but his visit excited very little attention.

A sketch of Mr. Tagore's life appeared in *The Open Court*. We reproduce a few paragraphs:

Debendranath Tagore, the father of the poet, was not a Maharaja (great king). He did not care to be decorated that way. Instead he was decorated by the people with the title of Maharsi (great sage). He was one of India's greatest spiritual leaders and intellectual giants. * * *

It was in such a family—a family that combined culture with wealth and leisure—that Rabindranath first saw the light of day. It is said that born poets are generally handsome. Rabindranath was no exception to the general rule. * *

In one of his letters the poet tells us about some of his childhood experiences:

"I but faintly remember the days of my early childhood. But I do remember that in the mornings, every now and then, a kind of unspeakable joy, without any cause, used to overflow my heart. The whole world seemed to me full of mysteries. Every day I used to dig the earth with a little bamboo stick thinking that I might discover one of them. All the beauty, sweetness, and scent of this world, all the movements of the people, the noises in the street, the cry of the kites, the cocoanut trees in the family garden, the banyan tree by the pond, the shadow on the water, the morning perfume of the blossoms—all these used to make me feel the presence of a dimly recognized being assuming so many forms just to keep me company."

The future poet was then only 6 or 7 years old. He was so busy looking at and enjoying things natural that he hated to be hemmed in by the walls of the classroom. * * *

Maharsi Debendranath, after closely studying the inborn proclivities of his son, took him out of school, never to return for any length of

The Chautauquan

time, and started with him for a trip to the Himalayas to train him in the school of nature. The first night out of Calcutta, as he was being carried in a palanquin to the Bolpur Shanti Niketan (peace cottage at Bolpur, his father's country home for meditation), he closed his eyes all the way to the bungalow simply not to see the beauties of nature by the faint light of the falling darkness, that he might take keener delight in the rich landscapes under the morning light.

When in the course of time the boy reached the Himalayas he knew that he had found what his heart was craving for—a wealth of the beauty of nature resplendent with the luxury of lovely color and majestic form.

His father taught him English, Sanskrit, and Bengali, and the sciences, botany and astronomy.

Then a boy of only eleven summers, having been born in the spring of 1860, Rabindranath had already finished reading some of the most important books in Bengali literature. The next year his mother died, and his intense love for her now went to reinforce his worship of nature. At this time he was living at Chandranagore, in a garden house by the River Ganges. He would spend hours together watching the mystic flow of the Ganges or seeing the moon kiss the sacred river into ripples. Here he would spend night after night upon the flat roof of the house, musing on the mystery of the star-lit universe.

Thus he spent several years in dreaming, studying English and Bengali literature, composing poems, and writing essays for different magazines, especially for his family magazine, the *Bharati*, which is now edited by his erudite sister, Sreemati Swarna Koomari Devi. At the age of 17 he made a short visit to Europe. His learned letters from there show his command over the Bengali language, his breadth of vision, and keen sociological insight. In England he perfected his knowledge of English and acquired a lucid prose style which few have equaled in India.

As to Mr. Tagore's poems, there is space here for two or three specimens only. But they are sufficient to give a taste of his quality, to prove that he deserves the Occidental recognition that has come to him at the age of 53.

THE INFINITE LOVE

I have ever loved thee in a hundred forms and times,

Age after age, in birth following birth,
The chain of songs that my fond heart did weave
Thou graciously didst take round thy neck,
Age after age, in birth following birth.

When I listen to the tales of the primitive past,
The love-pangs of the far distant times,
The meetings and partings of the ancient ages—
I see thy form gathering light

Through the dark dimness of Eternity
And appearing as a star ever fixed in the memory of the ALL.

We two have come floating by the twin currents of love

That well up from the inmost heart of the Beginningless.

We two have played in the lives of myriad lovers
In tearful solitude of sorrow,
In tremulous shyness of sweet union,
In old, old love ever renewing its life.

* * *

It is sweet to sit in a corner to muse and write in rhymes that you are all my world.

It is heroic to hug one's sorrow and determine not to be consoled.

But a fresh face peeps across my door and raises its eyes to my eyes.

I cannot but wipe away my tears and change the tune of my song.

For time is short.

* * *

Why do you whisper so faintly in my ears, O Death, my Death?

When the flowers droop in the evening and the cattle come back to their stalls, you stealthily come to my side and speak words that I do not understand.

Is this how you must woo and win me with the opiate of drowsy murmur and cold kisses, O Death, my Death?

Will there be no proud ceremony for our wedding?

Will you not tie up with a wreath your tawny coiled locks?

Is there none to carry your banner before you, and will not the night be on fire with your red torchlights, O Death, my Death?

Come with your conch-shells sounding, come in the sleepless night,

Dress me with a crimson mantle, grasp my hand and take me.

Let your chariot be ready at my door with your horses neighing impatiently.

Raise my veil and look at my face proudly, O Death, my Death!

♦♦

The New York State College of Forestry at Syracuse is developing what promises to be the most complete Forest Museum in this country. Besides a solid Redwood plank, with dimensions of 7x11 feet and the section of a giant Ironwood over two feet in diameter, it is securing trunks of trees from the Adirondacks and Catskills, which will represent all of the native forest species of New York. It has just received unusually large trunks of the Mountain Ash Shadbush or Juneberry from the Catskill Forest Experiment Station near Tannersville. These two trees are really forest weeds and seldom reach a large size, but they are of interest because they are weeds of the forest and because they have an ornamental value not ordinarily appreciated. The College is anxious to make its Forest Museum the most complete of its kind in the country and is anxious to learn of large or peculiar trees throughout the State.

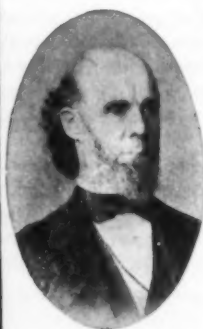
LEAVES FROM THE LIFE OF BISHOP JOHN H. VINCENT

II. TEACHER OF TEACHERS IN THE SUNDAY SCHOOL*

Jesse Lyman Hurlbut



J. L. Hurlbut



D. P. Kidder

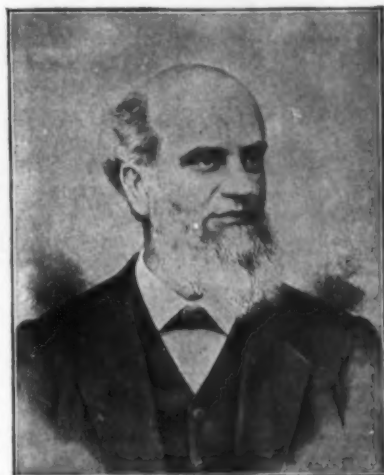
THAT John H. Vincent was the originator of courses of study and classes for the training of Sunday School teachers cannot be proved; but that the great movement toward advanced Sunday School work and teacher-training owes more to him than to any other man, for its inception, its guidance, and its success, is plain to every one who studies the history of Sunday Schools. As early as 1874, the Rev. D. P. Kidder, then the secretary of the Methodist Episcopal Sunday School Union, urged the establishment of "normal classes" in his annual report of the Board. In 1859 the London Sunday School Union held a "Normal Class for the Training and Preparation of Sunday School Teachers," of which the program is before me, including lectures on Biblical and pedagogical topics, preparation classes, practice classes, et cetera. Doubtless a search of reports and transactions of other societies would show efforts in many places in the same direction, but it was reserved for Dr. Vincent to systematize and direct the movement, and finally through the Chautauqua Assembly to give it an impetus so powerful as to make it felt throughout the nation.

Whoever will examine the engraving of Dr. Vincent's "Palestine Class" at Galena, Illinois, printed in *The Chautauquan* for December 6, 1913, will see that, with very few exceptions, those

are not the faces of children, but of mature women and men, who were studying a course of systematic instruction in the Bible, particularly in its history, geography, and institutions. The date of that Palestine Class was 1859. But the Bishop's autobiography, published serially in the *Northwestern Christian Advocate* in 1910, tells us that the Palestine Class was begun while he was pastor at Irvington, near Newark, New Jersey, in 1855, and was continued with some changes and additions to the course of study, in all his pastoral charges afterward, in Joliet, Illinois, in Galena, and in Rockford.

The lessons of this course of study are in print, having been published in 1888 in "The Study," a quarterly magazine for the training of Sunday School teachers. Whoever passed through the five grades of that class must have been well informed in the history, the lands, the localities, and the religious life of the Old Testament.

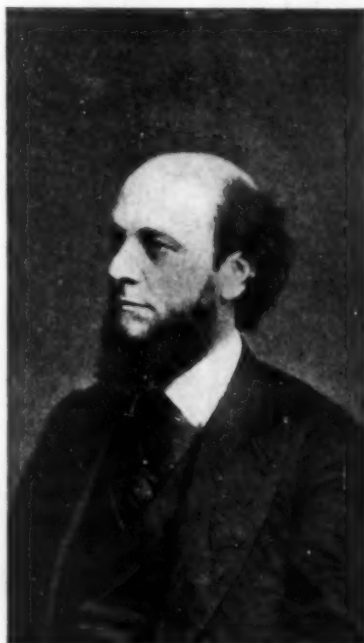
But we can go back of Mr. Vincent's pastorate at Irvington, in 1855, for evi-



Lewis Miller

dences of his work as a teacher of teachers. His first appointment as a regular member of the Methodist Episcopal Conference was in 1853 at North Belleville, later known as Franklin, and now Nutley, New Jersey, where the handsome new church bears his name, "the Vincent Church." It was my privilege while holding a series of Sunday School institutes in 1881, to visit this church. At that time, twenty-five years after he had left that charge, its Sunday School was remarkable for its interest and efficiency. Indeed, the Presiding Elder, who was with me, stated that he considered it "the best Sunday School upon the district;" and the opinion of its workers was that it still felt the impetus and inspiration of John H. Vincent's efforts a quarter of a century before. Whether he held a training class there, I do not know; but I do know that he wrought a work that was effective for almost a generation.

In 1865, Mr. Vincent was made General Agent of the Methodist Episcopal Sunday School Union, with his office in New York: and through the columns of the "Sunday School Journal," which had been established in 1864, he began to appeal to the church for the training of Sunday School teachers. In the number of the "Journal" for September, 1868, I find the plan given for a



John H. Vincent
From a photograph of about 1874

*This is the second article descriptive of the work of Bishop Vincent. The first, "The Palestine Class" by Kate F. Kimball, appeared in *The Chautauquan* for December 6, 1913.

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First Methodist Church of Akron, Ohio

course of study to include three years. Preparatory, Junior, and Senior. Text-books are named, plans of instruction are suggested, with the subjects of "lectures, essays, conversations, or class exercises" for ten meetings of each grade. No one knows how many classes

were established and carried on according to this plan, but undoubtedly there were some that began it, and a few that persevered in it.

The "Sunday School Journal" was at first a monthly of eight pages, each page 8x12 inches in size, a little larger than the present weekly form of *The Chautauquan*. In 1868, Dr. Vincent changed it to an octavo, having 32 pages. Then began the "New Series" of the "Sunday School Journal," with about 5,000 subscribers. It grew steadily in its circulation, in a few years rising to 65,000 subscribers, then to more than 100,000. For twenty years Dr. Vincent remained its editor, until in 1888, he was chosen as one of the Bishops of the Methodist Episcopal Church. The "Journal" still stands as the representative teachers' periodical of his church, each number now containing eighty pages, and circulating more than two hundred thousand copies. In its earlier issues I find scarcely a number that does not contain reference to the Normal Department, specimen lessons, and reports of classes pursuing its course.

In those days Dr. Vincent was not only an editor at his desk; he was also a traveler visiting every corner of the land, speaking at conferences, conventions and institutes, and everywhere pleading, urging, demanding better equipment for Sunday School teachers.

Right well do I remember the first time that I saw that fine, erect figure, and heard that rich, mellow, persuasive voice. It was at Plainfield, New Jersey, where Dr. Vincent had just established his home, and on March 18, 1868, at the Sunday School anniversary of the Newark Conference, to which I had recently been admitted; and I listened to him with all the enthusiasm of youth, little dreaming then how closely in that very city we were to be associated in the coming years. Before me is the outline of that address, having no less than eight points, of which the fifth was, "Hold in your Sunday School, classes for the training of teachers." How

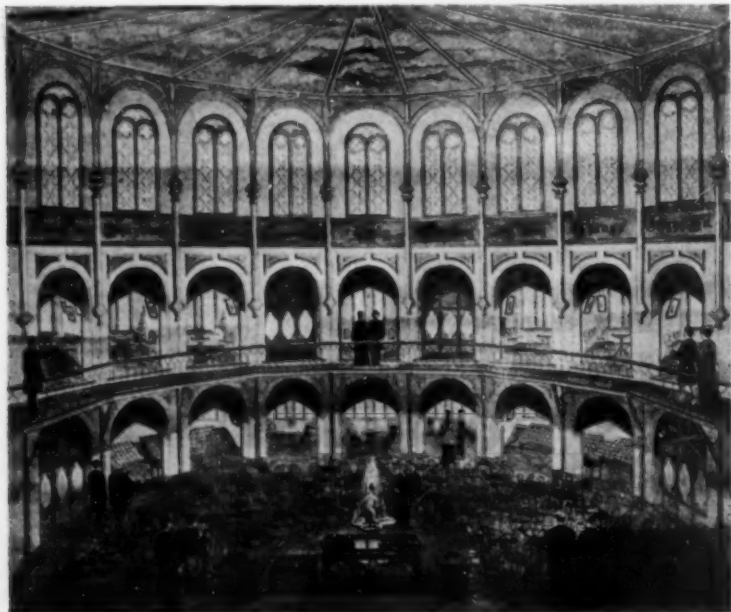


Bishop Vincent's Home in Plainfield, New Jersey, where the "Chautauqua Idea" was born. The window on the extreme right on the second floor marks the famous "Chautauqua Study" with its domed ceiling.

many of the preachers who heard the address on that night went to their charges resolved to take a deeper interest in the Sunday School, and endeavor to make it more efficient, I know not, but I know that one did.

The event, however, which ushered in a new epoch not only in Sunday School work, but equally in general education, was the first Chautauqua Assembly, held in August, 1874, at the little cape jutting out into Lake Chautauqua, then called Fair Point, but now famous the world over as "Chautauqua." In its first inception, it was almost wholly a Sunday School gathering: in fact, its title was "The National Sunday School Assembly." General education entered into its plans early, but not until after its first session.

The plan was to bring together a large body of Sunday School workers, for the study of a definite course, for lectures upon subjects illustrative of the Bible and for incidental recreation; and on the last day to hold a written examination upon Bible knowledge and Sunday School work.



Sunday School Room of the First M. E. Church of Akron, Ohio. Designed by Lewis Miller and copied in the Children's Temple at Chautauqua, New York

How much of the plan originated with Dr. Vincent, and how much came from the mind of that able and originative Sunday School superintendent, the Hon. Lewis Miller of Akron, Ohio, no one knows, and neither of those two leaders cared; for all the scheme was wrought out by the two men working together. One important element Dr. Vincent has always accredited to Mr. Miller, the idea of holding the assembly in the woods, and not in a city, and that was one of its most striking and influential features, since through all the land it gradually transformed the old fashioned and decadent "camp-meetings" into Chautauqua Assemblies.

In those primitive days, there were no palatial hotel, no modern "cottages" with their enjoyable meals; everybody slept in tents or in the grim houses which once surrounded what is now Miller Park; and all except housekeeping families were required to take their meals at a slab tabernacle on the hill, near where the Post Office now stands. And as for the food: if there was high-thinking, there was surely plain-living. No Hall of Philosophy, no Amphitheater, not even a Children's Temple was standing. The main meeting place was out-of-doors before a platform in the Park, and on the corners of the Park four tents, wherein the Normal classes were held,—with an occasional overflow meeting. Yes, there was actually an overflow from the Normal classes in the "auditorium," as Miller Park was then named. When it rained during a lecture (for it sometimes rains at Chau-



Children's Temple (1878-1911) at Chautauqua, New York, with the lecture room modelled after that of the First Methodist Church at Akron, O.

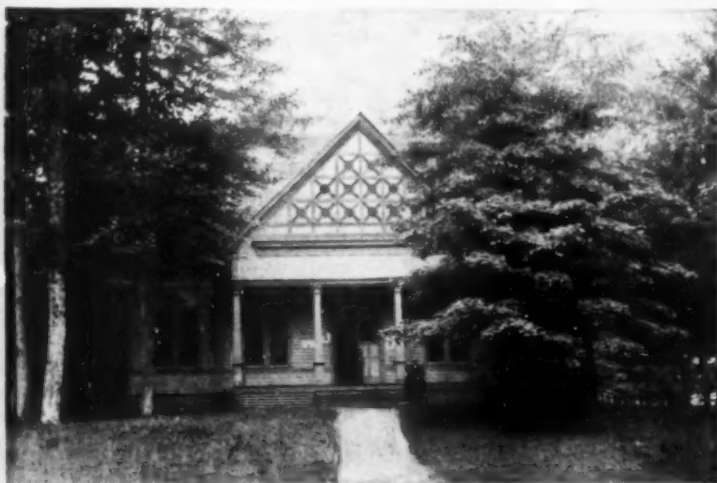
tauqua, and in the season of 1875—*quorum pars fui*,—it rained on fourteen out of the seventeen days), they either lifted their umbrellas and listened, or scooted for shelter. One lecturer, who followed his manuscript closely, said that looking lip for a moment during a sudden shower, he saw the entire auditorium suddenly turned into a plantation of gigantic toadstools among which he could see here and there a face peering out at the platform.

The Normal class was the central idea of the Assembly in those days. At eight o'clock the teachers of the different section-classes were called together for a *conversazione* concerning the subjects to be presented to the class; at ten o'clock one session of the Normal class was held for an hour; at 1:30 was

a report and review of the morning lessons; and at two o'clock another session of the classes. The classes—for while all studied the same lesson there were four sections—each met in a tent. In Number 1 all whose names began with letters from A to G, in Number 2 from H to M, etc. Students were expected to attend the same tent regularly, but the instructors were changed daily from tent to tent. But, in spite of the rules, students would watch to see where favorite teachers entered, and would follow them. In those times blackboards were scarce and there were varying degrees of quality in them. Each teacher lugged his blackboard to his section tent, and then sat beside it to prevent some other teacher from carrying it away!

On the last day of the Chautauqua feast was held the competitive examination of fifty written questions, twenty-five on the Sunday School and on teaching, twenty-five on the Bible. I would that the ferocious editor-man might allow me to print the series, that the readers of *The Chautauquan* might realize what a tough test it was, but the terror of the blue pencil hangs over me, and I forbear. Suffice it to say that one hundred and forty-two people passed the examination and were duly enrolled as the Chautauqua Class of 1874 in the Normal Department. In the following year, when I attended Chautauqua for the first time and taught my first Normal lesson, the graduating class numbered one hundred and twenty-three; and two years later it arose to more than three hundred.

But those hundreds who passed the examination and received the diploma



Normal Hall at Chautauqua, New York, built by members of the Sunday School Normal Classes

The Chautauquan

were not more than a tenth of those who attended the classes, or were laid under the spell of Chautauqua. Thousands of men and women returned to their homes with a new ideal of Sunday School work and its demands, and a new incentive to influence others. As the direct result of Chautauqua, Normal classes arose throughout the land, and Dr. Vincent's office was fairly overwhelmed with appeals for information, for courses of study, for text-books, and for teachers.

Nor was this all. The fame of Chautauqua soon spread abroad, partly through those who had received its inspiration, partly through the press reports of its meetings. Everywhere arose the demand for the establishment of Assemblies upon the Chautauqua plan; and in each of these daughter-Chautauqs of the earlier days, the heart of the Assembly was its Normal class. Any man or woman who had conducted a class at Chautauqua was in urgent demand, at

Framingham in New England, at Island Park in Indiana, at Ottawa in Kansas, at De Funiak in Florida, at Monóna Lake in Wisconsin, and in fifty other places, to give to the Normal class work in a new field the true Chautauqua flavor. This impulse was constant for many years, until the principle of teacher-training had taken deep root. For a number of years the movement received direction in the Chautauqua office, and local Normal classes throughout the land were in correspondence with Dr. Vincent and his assistants. But after a time the work was taken up by the State Sunday School Associations, which through their state, county and group organization, could bring the plan directly to the teachers and the schools. Then the churches assumed the charge of the movement, each supervising its own constituency. At the present time normal classes, or as they are now called, "teacher-training classes," may be

counted by the ten thousand; and at least a hundred thousand text-books are printed and sold by the publishers. Our course, of which I know more than of others, has had a sale of its text-books averaging thirty thousand copies a year for the past ten years, and the demand is not only increasing, but requiring year by year higher standards and more scholarly class books.

Great movements in the last analysis resolve themselves into great men. If we could trace the psychology of the spirit which now actuates the Sunday School work of America, especially in relation to the department of teacher-training, we should find that the strongest impulse toward it proceeded from Chautauqua; upon the Chautauqua plans the best of its text-books were written, in the Chautauqua method its best teachers learned their art. And Chautauqua learned its method from its master-leader, John H. Vincent.



Ferguson Hall, Huguenot College, Wellington, Cape of Good Hope

A FAR-REACHING INFLUENCE

Kate F. Kimball

GLIMPSES OF THE EARLY DAYS OF MARY LYON

THERE seems to be nothing very distinctive about this modest little farmhouse nestling against a New England hillside as shown in one of our illustrations. It is neat and comfortable enough, such as a good New England farmer might have built in the early thirties, and as for the plain little white meeting house it could be matched all over Massachusetts by countless quaint structures of much greater ar-

tistic merit. Yet that third picture of a rough looking rock hardby captures us as if with a spell for it holds the key to the other two. That tablet set on the old rock for every passer-by to see, records that on this spot stood a house where Mary Lyon was born on February 28, 1797. It is one of the spots sacred to the cause of education in America, for here was born the little girl whose life and hope and love and enthusiasm opened a pathway for the education of girls not only throughout New England, but one which, well

trodden by the reverent followers of this wonderful woman, already has reached far around the world. Not far from the historic rock is the little farmhouse, now the Wayside Inn, of Buckland, Massachusetts, where in 1830 Mary Lyon taught her first school, the catalogue of that year showing two assistant teachers, four pupil assistants and one hundred and four pupils. In the Congregational Church of Buckland, more than one hundred years old, a memorial window has been placed and a tablet over the main entrance says "Mary Lyon, born February 28, 1797, baptized March 20, 1822, Died March 5, 1849." Another window in the same church may be mentioned here as it is of special interest to Chautauquans since it honors the memory of

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William F. Sherwin, a resident of the county, the leader of Chautauqua's first choir established in 1874, and the author of many well known hymns, one of them Chautauqua's Vesper Hymn endeared to thousands through its exquisite theme, "Day is Dying in the West," put into verse by Mary A. Lathbury.

A year ago in the summer of 1912 all New England as well as the sons and daughters of old Massachusetts were deeply stirred by the story of Mary Lyon's life as the splendid institution which she founded far back in 1837 held a celebration in her honor. Educational institutions all over America sent their representatives to show to the world how high a value they set on the far-seeing woman whose noble ideals and unswerving devotion to her duty as she saw it, has enriched the life



Wayside Inn, Buckland, Massachusetts



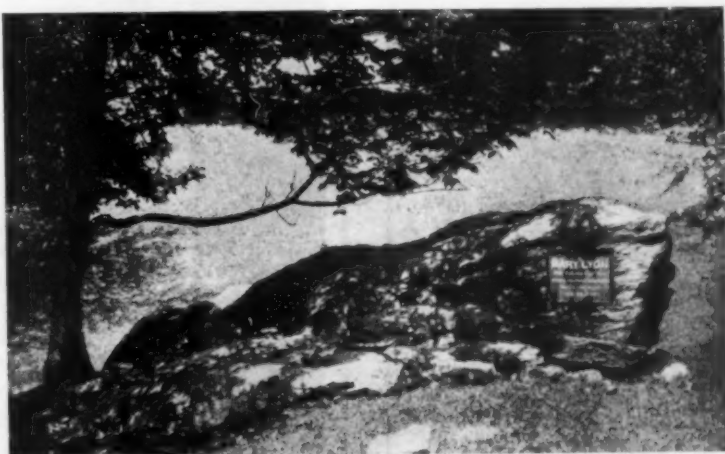
Congregational Church and Grange Hall, Buckland, Massachusetts

of the world, for not only has every American woman entered into a larger heritage because Mary Lyon lived and labored, but the women of other countries have already caught the enthusiasm which her life and her courageous motto have inspired: *To go where others are not willing to go. To do what others are not willing to do.* Mary Lyon Colleges have sprung up in Spain, in Turkey, in Persia and in South Africa where educators reverence the name of the woman who dared so much for the larger life for all woman-kind.

HOW THE CONTINENT OF AFRICA IS BEING MOLDED BY MARY LYON

Far back in 1874 when the "Chautauqua Idea" was making its first impression on America (that growing idea

that no man or woman however far distant from his school days need think of himself as too old to learn), the southern half of the continent of Africa was also being stirred by a new plan. An English teacher in Cape Town who was keenly alive to the freshness of educational ideas in America paid a visit to this country, visited Mt. Holyoke Seminary, and carried back to Africa "The Life of Mary Lyon." Rev. Dr. Andrew Murray, whose name is a synonym for all that is best in Cape Colony, when he saw the book, said at once, "This is what we want for our South African daughters." Correspondence with America was at once begun, and Mt. Holyoke speedily sent out to Africa two of its own graduates, Miss Abbie P. Ferguson, to take charge



Tablet on Site of Mary Lyon's Birth Place

The Chautauquan



Miss Abbie P. Ferguson

of the institution to be established in Africa, with Miss Anna E. Bliss as her co-worker. These two women had already been tested by experience as teachers and were imbued with the fervent spirit of Mary Lyon which believed not only in the highest possible development for women in every branch of education, but in the deepest as well—education of the heart as well as the brain. The "Seminary" so happily inaugurated at Wellington, Cape of Good Hope, was named "Huguenot Seminary" as a memorial to the French Huguenots who had already formed a large and important element in the settlement of that wonderful and still problematical Continent of Africa. How great a thing it was to have the spirit of Mary Lyon thus early molding the educational ideals for a whole continent! The seed planted in that Huguenot Seminary has grown and enlarged its borders till the old name has been outgrown, as "Huguenot College" indicates.

"It was a modest beginning nigh forty years ago, but the germ of the College was there." These are the words of President A. P. Ferguson, now President Emeritus, as she summed up the career of the Huguenot Seminary when a joint celebration of the Fortieth Anniversary of the Huguenot Seminary and the Fifteenth Anniversary of the Huguenot College was held last spring just before their honored leader sailed away for America. She was to visit in person her Alma

Mater which had conferred upon her the honorary degree of Litt. D. in recognition of her splendid service these forty years in upholding the ideals of Mt. Holyoke. Think of the five thousand young women students at the Huguenot College and Seminary, more than half of them teachers and missionaries, who are scattered over Cape Colony, the Transvaal, Natal, the Orange Free State to Nyassa land, Rhodesia and the Zambesi River, Ceylon, Persia, Japan, and the Soudan, who have profited by the Christian education of this great school whose graduates are training teachers, preparing text books and otherwise forwarding the education of women. America has largely contributed to this noble work, and a Ferguson professorship is being raised, the gift of many friends. Our illustration can give but a faint idea of the beauty of the country where this remarkable institution is destined to become more and more a power throughout South Africa. The glimpse of Ferguson Hall on the left shows the chaste and beautiful quality of these late buildings which are giving great character to the noble setting of this institution. The huge mountains, seven thousand feet high, are largely of bare rock, yet so wonderfully streaked with red and pink that they give forth an enchanting glow at sunset, the blue haze suddenly flashing into rose color which fades into amethyst like the historic glow of Old

Athens. Nor can the charm of the flora be underestimated. The blue gum (eucalyptus) is evergreen and the oak trees are so luxuriant that they are bare only for a few months in the year. "Beautiful for situation" is certainly Mary Lyon's college in Africa.

HOW THE HUGUENOT SEMINARY JOINED HANDS WITH CHAUTAUQUA

When Miss Ferguson visited Chautauqua last summer she found scores of people to whom her work at the Huguenot Seminary and College was by no means unknown and who joined most heartily in the "Chautauqua Salute" by which distinguished guests of Chautauqua are honored. Her connection with Chautauqua had been a growth of many years. Among the enthusiastic teachers of this progressive school, one of them had discovered Chautauqua back in the eighties. This teacher, Miss Theresa M. Campbell, graduated in the C. L. S. C. class of '84, and when Recognition Day came, although it was a school day, she honored her Alma Mater far off in America by wearing her best gown in honor of the occasion! From that time forward Chautauqua became a household word at the Seminary, graduates enrolled themselves as students of the C. L. S. C. course when they left the Seminary, and when the first class graduated in 1889, Miss M. E. Landfear, an enthusiastic Chautauquan, had a "Golden Gate" erected



House and Family of Mrs. Charlotte Rocher Maynier in Oudtshoorn, Cape Province, Union of South Africa. Mrs. Maynier is a C. L. S. C. Graduate of the Class of 1913

and trimmed with yellow oxalis blossoms—the nearest approach available for the class emblem—the daisy. The president, Miss Ferguson, in spite of a life crowded with many interests, so fully appreciated the value of Chautauqua to Africa that she allied herself with the C. L. S. C. graduates of '91. Long journeys were made through the holidays to the homes of Seminary pupils by Miss Landfear who co-operated with Miss Ferguson in the development of after school studies for the girls of the Seminary. The work became far reaching and to this day the membership roll of the C. L. S. C. shows a surprising record gathered from a wide region all through southern Africa.

A member of the C. L. S. C. graduating class of 1913 of which there were three last year in South Africa writes that she has received her annual certificate and is now watching for her diploma.

"I found this year's Chautauquan Magazine particularly interesting," she says, and speaks of her enjoyment of "Home Life in Germany." This Chautauquan, Mrs. Charlotte Maynier, sends a picture of her home which gives us some idea of a South African house in Oudtsborn, Cape Province. The photograph was taken in midwinter and all the geraniums were in full bloom. The two Kaffirs, who represent the domestic staff, are, she says, good workers. Mrs. Maynier had long dreamed of a visit to Chautauqua in 1913, but circumstances made it impossible. She writes, "I found it very interesting to have the full program of the Chautauqua season. I was able to follow the program daily. I meant to know just what they were doing—and on Recognition Day I sent my classmates a cablegram. My husband thought he had planned it so that it should reach them during the morning's Recognition Day address. What a lovely time the graduates must have had."

But this is not all, for a real Chautauqua has sprung up in a region called Witzieshoek where the Dutch countryside gather together every year to take part in an Assembly inspired by an earnest preacher, Rev. J. J. Ross, who came to Chautauqua several years ago and has carried back its helpful ideals to his home in Africa.

Mary Lyon's birth in 1837 and Chautauqua's in 1874 are significant dates in South Africa's history of education.

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July 8 Stratford
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July 12 London
July 13 London
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July 15 Paris
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July 22 Antwerp
July 23 The Hague
July 24 Amsterdam
July 25 Cologne
July 26 The Rhine
July 27 Heidelberg
July 28 Interlaken
July 28 Bernese
Oberland
July 29 Lucerne
July 30 Milan
July 31 Venice
Aug. 1 Venice
Aug. 2 Venice
Aug. 3 Florence
Aug. 4 Florence
Aug. 5 Florence
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THE FORUM OF POMPEII

The Forum in Pompeii, as in every other Roman town, was simply a public square, the center of the civic life. About it were temples, administrative offices, a great law court, and other public buildings. Along the sides, bases of concrete show where honorary statues once stood. At the farther end are two unsightly arches of brick. Doubtless they had a more ornamental veneer to aid them in their task of doing honor to some member of the imperial family. The Temple of Jupiter between them can scarcely have been very impressive architecturally. The most attractive architectural feature was, doubtless, the Colonnade running about three sides of the Forum, but even that possesses no particular merit. It is a mistake to think of Pompeii as "the Roman Newport." Pompeii was a rather unimportant little provincial city, as much Greek as Roman and at heart more Oscan than either. A singular calamity won for it a fame that otherwise it never would have had. Its importance to us, however, and its interest are not less on that account.

THE DESTRUCTION OF POMPEII

Vesuvius dominates the bay of Naples. Its graceful outline forms everywhere, as in the picture, the impressive feature of the landscape. Previous to the eruption that destroyed Pompeii the mountain was not known as a volcano. Its charred and barren summit hinted at activity in prehistoric times, and earthquake shocks told of subterranean forces still at work, but within the memory of man no positive outbreak had occurred.

What happened in 79 A. D. is graphically described by an eye witness, Pliny, in a letter written at the request of his friend Tacitus, the historian. A translation of this letter was printed in *The Chautauquan* for January 3. The calamity was appalling, but it was nothing as compared with the eruption of Mount Pelée, either in point of suddenness or in the number of fatalities. There thousands were destroyed in the twinkling of an eye. At most a few hundreds lost their lives in Pompeii and many of them could have escaped, but perished risking a return to save some treasure from the wreck. The catastrophe was not complete until many hours had passed.

At intervals the monster's wrath seemed abated, only to become the fiercer. Thick, choking clouds of volcanic dust alternated with showers of pumice stone until the city was buried to a depth of about fifteen feet. Lava streams played no part in the destruction of Pompeii.

In the little museum just inside the Porta Marina are the well-known casts, made by carefully pouring the plaster into the moulds left in the volcanic dust as the bodies disintegrated with the lapse of time. The results are remarkable. In some cases even the texture of skin or garment is faithfully reproduced. Their dramatic interest is unsurpassed. One had returned to get his money bags. They were strapped about his waist when he fell, struggling to throw off the suffocating cloud. Another seems to have accepted his fate calmly. He drew his mantle about his head and lay down to die in peace. The poor dog excites our pity almost as much as do his human companions in distress. He at least would have taken no chances, but there was no one to loose his chain. The deadly powder sifted and packed about him as he struggled, until at last the little contorted body was encased in its mould.

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Aug. 8 Innsbruck
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Aug. 10 Munich
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with party at Strat-
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Dr. Powers takes personal charge of the Chautauqua European Tour for 1914

C. L. S. C. ROUND TABLE

The required reading in this magazine is on pages 403-406 inclusive.

NOTE.—The article entitled "A Far-Reaching Influence" by Kate F. Kimball replaces the Round Table of this week.

Personalia

A National Conference on Race Betterment was held in Battle Creek, Michigan, January 8-12. The program included addresses by many Chautauqua platform people, including Dr. J. H. Kellogg, A New Race; Prof. Irving Fisher, The National Department of Health; Rev. Newell Dwight Hillis, Factory Degeneration; Graham Taylor, Public Repression of the Social Evil; Hastings H. Hart, Segregation; Ben B. Lindsey, The Delinquent Child; Jacob A. Riis, The Bad Boy; Mrs. Melvil Dewey, Euthenics and Its Founder. Mr. Melvil Dewey and Dr. Charles E. Welch, trustees of Chautauqua Institution, were present for sessions of the conference.

The annual report of Berea College (President Wm. G. Frost) shows that its five departments—College, Normal, Academy, Vocational and Foundation School—constitute a great social settlement devoted to the intensely rural conditions of the mountains. In the past year 1429 students have been in attendance from the mountain ends of Kentucky, the Virginias, the Carolinas and Tennessee, besides some 400 children in the Model Schools. Traveling libraries and a "Chautauqua on Wheels" have been maintained for the benefit of people remote from ordinary "advantages."

The Straight Edge Settlement, described by its founder, W. F. Copeland, in The Chautauquan for June 14, 1913, is the subject of a page and a half illustrated article in the New York Press for Sunday, January 11.

Highways Club

The suggestions of the following program are based on the current events discussed in the Highways and Byways of this number.

1. Report on Balkan activities during the last month.
2. Debate on restriction of immigration.
3. Account of profit-sharing plans and possibilities in our own state.
4. Talk. The Nobel Prizes.
5. Reading of poetry by Tagore.

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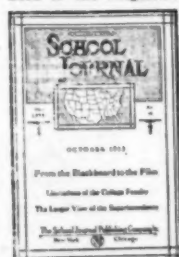
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